

The CHRISTIAN CENTURY

Volume XXVIII.

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Number 34

Send in Your List

Among the subjects to be treated in our series of editorials on THE MEANING OF BAPTISM, to be begun in the issue of September 21, are the following:

BAPTISM AND THE NEW TESTAMENT.
WHO ARE THE BAPTIZED?
WHY IMMERSION ONLY?
BAPTISM AND CONVERSION.
BAPTISM AND CHRISTIAN UNION.
THE SYMBOLISM OF BAPTISM.

The entire series will contain ten or a dozen articles. They will be constructive—written without reference to any controversy. Lists of names for the TEN WEEKS FOR TEN CENTS special offer (described on page 2) are coming in by the hundreds now. Our readers are making this their own campaign for enlisting their friends in the ideals for which The Christian Century stands. Ten weeks for ten cents is one-third the regular price of the paper. Our readers feel that if we are willing to stand the twenty cents for sending the paper to their friends ten weeks they will gladly pay the ten cents for each one. Send your list in as soon as possible!

CHICAGO

An Appeal

It is during these summer months definite plans are being made by young people all over the land for their college work in the autumn. There is scarcely a hamlet or town in Illinois or in the middle West which will not send at least one young man or woman to the University of Illinois in September. We are exceedingly anxious to know who these are and so have opportunity to get acquainted with them by mail before they even see the twin cities and "Illinois." We are helpless to do this save through the assistance of pastors and church workers in the communities whence these young people come.

What we want is a list of the young people of the church or who are within its constituency, who are coming to the University of Illinois this year and who might be interested in the church work after coming into our community. Without this definite help we shall no doubt get acquainted with some who come to the University from our church communities, but the work will necessarily be awkward and desultory. If we may have this simple assistance, this work may not only be thoroughly and systematically done so that none need be lost through loose methods, but much of the preliminary work may be done before the prospective student leaves his home, and he will come into the new community feeling he is coming among friends.

Our two assistant pastors at the University, provided by the Illinois Christian Missionary Society, did work of far-reaching consequences during the past year. Our plans for the student work upon which we enter the coming autumn time are not experimental in any sense, we have tried them and know they will succeed. Mildred Seyster of Kempton, Illinois, a senior in the University during the coming year, who was the assistant among women during the past year and who will continue in this work another year, is either sending personally or through some of the young women associated with her in the work, a letter to every pastor of a Church of Christ in Illinois whose name we have been able to secure. Miss Seyster is asking for information regarding the young women who are coming

to the University.

Carl Colvin of Olney, Illinois, also a senior in the University and assistant among the men, is likewise sending letters to the pastors asking for information regarding young men.

I need not urge upon pastors the importance of these requests. Every church which has had the experience of bringing young people to maturity with hearts and minds strong and warm for Christian service, and sparing them a few years for their college training, only to receive them back keen of intellect but dull in spiritual and moral preception, will know the importance of this new field of activity of the Illinois Christian Missionary Society. Literally scores of young people were reached and held for deeper, stronger spiritual life during the past year through the work of these helpers. It is an age of "conservation;" what a field for the noblest sort of conservation every student community affords! surely nothing is so worthy of safeguarding as the spiritual life of the men and women of the colleges, being trained to fill practically all the places of supreme responsibility in Illinois and in all the world in the coming years.

To our sister churches we want to say we are exceedingly anxious to return your young people strong and efficient, thoroughly equipped to do the work of the church wherever their life work may be found. We are prepared for this service; the facilities afforded by our beautiful and commodious new building, fronting the campus, a splendid corps of officers and teachers in our Bible school, a strong young people's work in Christian Endeavor, and a healthful growing spirit of regard for the things of religion in this University community all conduce to make possible excellent results. We are helpless to do your work thoroughly unless you lend a hand.

If you would have us serve the churches and seek to return your young people sturdy and efficient for the work of the Kingdom, be sure to send to Mildred Seyster, Kempton, Illinois, assistant among women and to Carl Colvin, Olney, Illinois, assistant among men, the lists for which they ask.

Champaign, Ill. STEPHEN E. FISHER.

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.

700 East Fortieth Street, Chicago.

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

"In her home congregation Dr. Scott sought in an unpretentious and resolute way to work out her ideal. With such opportunity as has been given her, her work has never been surpassed. For years she has held the largest and most interested class that her community has ever known; and to this very hour the solid interest has grown.

"If her published lessons will only extend her work and help to get more of real Bible teaching into our congregations, they will most surely bless the world."—PROFESSOR E. B. WAKEFIELD, of Hiram College, in the Introduction.

WORDS OF PRAISE.

I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDMAN, Euclid Ave. Church, Cleveland.

I shall take pleasure in introducing the work to my next class in the Life of Christ and in commending it to others.—F. W. BURNHAM, First Church, Springfield, Ill.

It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study.—HARRIS R. COOLEY, Cleveland.

Its arrangement is excellent. Its choice of material remarkable—as much for what is omitted as for the rich material included. The questions at end of each of the fifty-two lessons reveal the teacher.—JOHN R. EWENS, East End Church, Pittsburg, Pa.

The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training course, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

Price, 50c. In Quantities of 10, or More, 40c Each.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

A Week at Bethany Park

The Bethany Park Assembly in Indiana opened with a fine attendance of ministers and laymen. The first week is called "preachers' week," the program being taken up mainly with addresses and discussions of particular interest to preachers. Evangelist W. J. Lhamon gave two lectures a day; Rev. W. H. Book of Columbus, Ind., preached in the evenings; Professor Walter S. Rounds, University pastor at the Indiana University at Bloomington, lectured in the afternoons and the writer spoke at eleven o'clock each day.

Mr. Lhamon's addresses were easily the most attractive feature of the week. He gave two courses, one a study and interpretation of Christ as a historic character, the other an outline comparison of five outstanding religions of the world. The two courses supplemented each other in a way, for in setting forth the character of Christ Mr. Lhamon gave an interpretation of Christianity in sharp contrast with the religions of which his other course treated. The people were much impressed with these studies, coming with promptness and regularity to hear the speaker.

There were certain impressions which Mr. Lhamon made upon me quite incidental, perhaps, to his main purpose. One was that his was an evangelical message through and through. His thought seemed to be organized around the person of Christ, not in a dogmatic sense but in a warmly personal sense. The structural symbols of our evangelical gospel—incarnation, atonement, the Lordship of Christ—seemed to form the substantial content of his mind.

Yet he comes as near being emancipated from the thrall of legalism as any evangelist I have heard. These great symbols of religion are taken by him to mean something real in personal experience. Even in so pivotal a matter as the forgiveness of sins, Mr. Lhamon gave evidence of conceiving it in terms of character. It is the sign of a new day for evangelism when it is able to say that salvation is character, defining character, of course, as Christ in us.

Mr. Lhamon shares with most evangelists an intensely critical attitude toward current evangelistic methods and standards, but he is said by those who have been in his meetings to differ from them in that he keeps his own work free of the vices he condemns in others. The severest critics of modern evangelism are the evangelists themselves. But one does not have to be a cynic to observe that in most cases the same critics are guilty of the very faults they point out in their fellow-workers.

I could not help being impressed by the absence in Mr. Lhamon's addresses of the too customary play to the galleries by attacking scholarship. In his dealing with the Scriptures he acknowledged again and again his debt to present day scholarship, frankly declaring in his last lecture that the higher criticism was, in its net result, proving a blessing to the church and making the Bible yet more secure in its place of authority in human life. His statements on this point were greeted with hearty cheers from the entire audience.

Professor Rounds spoke during the week on "The Ideals of the Preacher." His lectures were excellently prepared, revealing a mind thoroughly trained and aware of the problems confronting the present day preacher. More than by anything else I was impressed with the thought of the possibilities in such a work as that which Mr. Rounds has taken up at Bloomington. He is just such a man as can minister to college students. His scholarly point of view is thoroughly worked out. There is an absence of artifice in his style. Sincerity and deep earnestness are written on his face. His personality is of that transparent sort that college students demand in one who assumes to guide them in the things of faith.

The Bloomington Bible Chair marks a distinct development in the Bible Chair idea. Its occupant is not primarily a class room teacher, but a students' pastor. It goes without saying, however, that a students' pastor must have the scholarly qualifications of a professor and possess, besides, the fine art of touching individual souls helpfully. Any one at all acquainted with the temper and needs of college students need only converse ten minutes with Mr. Rounds to be convinced that he is peculiarly fitted to the delicate and far-reaching service involved in his new relation to the state university. It is to be hoped that Indiana's churches and resourceful laymen will perceive the importance of this work and generously endow it with their gifts.

Rev. W. H. Book was announced in the Bethany Park prospectus to preach "in his characteristic style." Before I heard him, that seemed a rather indefinite if not doubtful description. But after listening to his first sermon on Monday evening it was clear why the author of the prospectus had put down just that thing and no more. There isn't any more! Mr. Book is just "characteristic." He is Book, and that's all there is to say. For an hour and a half that evening he held his audience in a vise while he "refuted" certain bogies that he called "atheism" and "infidelity" by arguments "outside of the Bible."

It was a most entertaining evening. There were no atheists or infidels there—at least none of the sort Mr. Book was "refuting," and I do not remember ever having come across a person who held the views combated by the address, but that did not detract from the enjoyment of it. Most of us take our problems in theology in about the same way as we took our problems in geometry—the conditions are hypothetical in either case and the benefit is not in the usability of the result but in the "mental discipline" involved in working it out. It is almost as interesting to watch a speaker demolish a man of straw as a real man—if he does it artistically. And Mr. Book's "refutation" of the "infidel" and "atheist" left nothing to be desired by the most fastidious.

But W. H. Book is more than an agile defender of orthodox doctrine. He is a preacher of the gospel. Many of his hearers took such offense at his legalistic theology that they missed the strong gospel message. The second night he preached on "Faith." In my judgment he missed the essential quality of faith altogether, identifying it with belief, an intellectual thing, while faith is a moral attitude. But anybody who was not hopelessly critical could see between the ribs of his impossible theology the vitals of true faith. I did so, at least, and went away with a blessing.

I think, however, that I enjoyed Mr. Book more on the hotel veranda than on the platform. He is full of stories and experiences. He has held many debates, but does not believe it is good to debate now. He is a strong missionary man, believing in our missionaries and our Foreign Society with a loyalty that would as soon doubt himself as to doubt them. He takes strong, high ground against current popular revivalism and allowed himself to be quoted in the Indianapolis papers in defense of the position I took on this subject. He also allowed himself to be quoted *against* certain other of my positions—and this is to his credit as a man of discrimination!

* * *

Bethany Park is a good place to spend a week or two in the summer. It was my first visit there. What with my duties and my attendance upon others' lectures and the delightful and incessant conversation on the big veranda of the hotel I spent the week very humanly with little time left for the mineral baths and the communion with nature afforded by the surrounding country. Many new friendships were formed. A number of men whose names are well known as leaders in all good work of the Disciples but whom I had never before met personally, were there. Old acquaintanceships were renewed. In those conversations on the veranda and in the fifteen minute question period preceding the addresses (this period on Friday was set an hour before the regular lecture time and stretched out to an hour and a half, and then I was inconsiderate enough to keep the people another hour for the lecture of the morning!) there were disclosed many things that greatly heartened me. Of these heartening disclosures I can take space here to mention only one, and that the earnest spirit in which Disciples are facing their obligation to truly practice Christian union. Where there was not already a clean-cut conviction that, it is our plain duty to freely embrace in our fellowship the whole church of Christ instead of holding ourselves apart in sectarian exclusiveness, there was at least a disposition to discuss the problem calmly.

And this marks the new day. The appeal to tradition, and to precedent and to denominational self-interest does not strike deep now. On every hand the desire seemed to be to honor Christ, to help answer His prayer, to make the Church the true instrument of His will in bringing in the Kingdom of God.

C. C. M.

Social Survey

A Discouraging Crop Report

Conditions that everywhere gave promise of "bumper" crops up to July 1 have suddenly changed. Following the optimistic report which the agricultural department issued in July, the August report came almost like a blow, in spite of the persistent rumors of poor crop conditions. It was rather taken for granted that, while other crops might shrink because of the recent hot weather, corn would thrive and swell the total to normal figures. Now we learn that the prospective corn crop is more than 505,000,000 bushels short of the record crop of last year. But while the heaviest sufferer, the national corn crop is not the only one to shrink during the prolonged heat and drouth. From a total last year of 464,044,000 bushels, the indicated winter wheat yield this year has dwindled to 455,149,000 bushels. Similarly, the spring wheat crop has dropped from 231,339,000 to 209,575,000 bushels; oats from 1,127,000,000 to 818,000,000 bushels; barley from 162,227,000 to 139,342,000; rye from 33,039,000 to 30,677,000 bushels; and hay from 80,978,000 to 49,000,000 tons. Already the indicated shortage is affecting the stock markets and the price of pork and beef has risen. This report seems alarming enough when we compare it coldly with last year's figures, yet viewed in another light, it is not so bad after all. In only five years have the crop totals exceeded that which they will probably attain this season. This much, at least, is encouraging, and is sufficient assurance that, barring unforeseen damage, there is slight danger of suffering even among the poorer people. Besides, the crop report, while as accurate as it can be made, is not infallible. Later unofficial advices seem to imply that unfavorable conditions were exaggerated. Let us hope so.

A New Magna Charta for Britons

Aug. 10, 1911, will go down as one of the most important dates in the history of Great Britain. Scarcely less significant than the granting of Magna Charta in 1215, by King John, is the passage of the government's veto bill in the house of lords. The former placed restraints upon the power of kings. Runnymede was the first milestone on the road from despotism to democracy. Other guide-posts are numerous along the way, but the passage of the veto bill is a clear indication that the nation is well on the road to the broadest liberty, and that progress in that direction is to be uninterrupted. In 606 years the common people of Great Britain have risen from oppression and vassalage to the position of rulers of the empire. This latest victory was gained only after a long struggle. Two years ago David Lloyd-George, chancellor of the exchequer, presented the regular budget which was adopted by the house of commons, but was rejected by the lords. This course was repeated in each session of parliament since. At last, in sheer desperation, the ministry, headed by Premier Asquith, and backed by the house of commons, became convinced of the necessity of removing from the lords the power to place unlimited obstruction in the way of accomplishment of the people's will. This policy crystallized the opposition and, as a result, the people were appealed to in general election. They supported the government. The ministry was repeatedly voted the confidence of the house of commons, and, toward the end, gained strength, the veto bill finally passing that body by a three to two vote. This result was achieved only by the skilful, conciliatory tactics of Mr. Asquith. He secured the support of the Irish Nationals by promising to champion a measure providing Irish home rule. With the coalition of the Irish Nationals and the Liberal elements in the house, the Conservatives found themselves in the minority. The tug came as the lords considered the advisability of committing political suicide by passing the veto bill. This end was attained when Mr. Asquith secured the promise of King George to exercise his royal prerogative and to create enough new peers to pass the veto bill, should the Conservative lords refuse to give their approval. The king hesitated, but rather than lose his ministry he gave his assent. Then the frightened lords pleaded for a compromise, but the time for that had passed. Reform for definite evils was necessary and the Liberal government stood firm in its demands. At the last, unwilling to suffer the humiliation of having their numbers increased by hundreds of new peers, the lords bowed to the inevitable. The law may be reversed at some future time, but their prestige is gone. They still may act as a check upon the lower house, but only temporarily. They cannot delay the passage of money bills, and other bills can only be delayed for two years. This remnant of power will continue to be of benefit in foreign relations and in checking hasty legislation. The chief fea-

tures of the new veto law are as follows: The veto bill is designed to regulate the relations between the two houses. It provides that if a money bill is passed by the commons and sent up to the lords, where it is not acted upon, it shall become a law upon royal assent. It also provides that the speaker of the commons shall determine what a money bill is. A further provision is that any other bill which passes the commons three times and is rejected by the lords shall become a law on royal assent, providing two years pass between its introduction and final passage in the commons. Revolutionary as was the adoption of this highly important act which changes the British constitution in respect to a time-honored, not to say moss-covered, institution, almost as highly respected by royalty as the constitution itself, even a more democratic change is proposed. There was approved, last week, a resolution by the house of commons, which proposes that hereafter the members of the commons shall be paid a salary of \$2,000 annually. This unprecedented proposal is occasioned, doubtless, by the advance in election expenses, and by the fact that the number of labor representatives is increasing, members whose personal income will not permit parliamentary service without pay. What answer the lords will make to this socialistically-inclined measure remains to be seen. Another change in custom which must have caused Victoria Tower to shudder was noted last week: During the extreme heat, members of the commons, *mirabile dictu*, sat in their shirt-sleeves within their sacred chamber!

Legislative Uncertainty in Washington

If there was anxiety at the beginning of the special session as to what measures congress might not pass, there is now anxiety over what it may pass. President Taft is as determined that tariff reduction measures shall not become law as he was that Canadian reciprocity should receive confirmation. It looks as if he would be as successful in accomplishing his will here as in the former instance. Already the so-called "farmers' free list" bill has been passed by both houses. Shall further changes be made in the existing tariff? Is so, shall they include any other than the reduction in the wool schedule and cotton schedule? The session has now lasted much longer than had been hoped. Should the entire tariff question be opened up, adjournment would probably be lost sight of in the wrangle which would follow. Solution of the question really lies in the hands of the Democrats, and the problem for them is, can anything be accomplished by holding out for revision. There is little doubt they could push legislation through the lower house, but in the senate their prestige depends entirely upon the support of the "insurgents." A hard and fast coalition of these two could undoubtedly carry any measures they desired. But there is much between the two factions to prevent such union of forces. President Taft has done all he can with propriety to end this suspense by declaring his intention to veto not only the free list bill but the wool, cotton, and any other tariff bills which congress may pass. The Arizona and New Mexico statehood bill is another measure that is marked for veto by Mr. Taft. Special messages have been sent to congress, asking for legislation to abate the nuisance of mislabeling medicines and tonics so as to mislead the public as to curative values and properties, and to adopt the peace pacts with Great Britain and France. Delay of adjournment for the purpose of considering these two questions would be endorsed by him, but there is little likelihood that any action will be taken upon either during the special session. If a final decision is reached that it is useless to attempt further tariff revision, adjournment will probably be taken within a few days. With regard to tariff tinkering, Mr. Taft has stated that he would sign no bills until the tariff board has made its report and that will not be during the special session. In the statehood bill the president opposes the clause in the Arizona constitution, calling for the recall of judges. He said he would never give his support to so dangerous a policy. His chief anxiety is to have the arbitration treaties ratified. To force such ratification, an appeal is to be made to the country. He feels certain that the senate's treaty prerogative is not threatened and he will do everything in his power to have the treaties ratified without the change of a comma.

—Seventy-six million to 77,000,000 bushels of fall and spring wheat will be harvested in the states of Washington, Oregon, Idaho, and Montana this season if the present favorable conditions continue, according to reports from farmers and bankers received by the statistical department of the Spokane chamber of commerce. The crop in the inland empire is estimated at from 64,000,000 to 65,000,000 bushels. It is also reported that the yields of hay, oats, barley, rye and corn will be larger than last year. The potato crop is estimated at from 19,000,000 to 20,000,000 bushels. The wheat yield in the four states amounted to 65,180,000 bushels in 1910.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian

Heroes Whom We Should Honor.

It is often easier to discover heroes among the dead or in some distant land or among exceptional persons than it is to recognize the heroes whom we meet every day. The reason is that the superiority of the dead and of the distant has been reported to us while the insight that is needed for the discovery of exceptional goodness in the persons about us is a piece of mental furniture we do not possess. The man who cannot help others to respect the greatness of quiet service is not fit to be a minister of the gospel of God. On home heroism the *Presbyterian Advance* says:

This home heroism is not appreciated as it should be, because it is not accompanied by any blare of trumpets and is too commonplace to be mentioned in the newspapers. Indeed, even the reporters cannot find out about it, so quietly are the deeds of heroism performed. It is easy to be a hero in a crisis, to perform some rare service on occasion, but to keep on being heroic day after day when no one knows and no one seems to care is a much severer test of the stuff we are made of; yet all over the land not for moments or for days, but month after month, year in and year out, there are fathers and mothers who struggle on under great burdens and uncomplainingly make sacrifice after sacrifice in order that they may make the best possible provision for the children of the home. The readiness of parents to sacrifice for the sake of their children, especially that these children may have the best possible education, is one of the fine and encouraging traits of our American families, and there is abundant reason to believe that it is one of the outgrowths of the Christian religion. It takes something more than the instinctive love of a parent for its offspring to produce the patient, persevering effort here referred to; it requires a higher type of love than that which inspires men to risk their lives for their country; it needs the kind of love which characterized Him who came not to be ministered unto but to minister; and it will be found that this kind of heroism is especially common in Christian homes.

And there is no heroism which is more worth while. The hero who sacrifices his life is lauded as a great patriot, but his patriotism is not of so high a type as the patriotism of those who for years together deny themselves in order that their children may become good and useful citizens. The men and women who devote themselves to the task of sending forth other men and women, young, vigorous and well equipped to help the world forward, deserve far greater credit than they usually receive. Many in high and prominent positions are not accomplishing half so much for the world as are the weary and obscure mothers who toil and economize in order that they may prepare their children for large service to the world.

Congregational

Discussion, Practical Service, and Christian Union.

We have few friends with whom we discuss all the opinions we hold. We know that we cannot agree with one friend when it comes to certain matters of religion and politics and we refrain from the discussion that would be painful and might lead to estrangement. But we work with him for the welfare of our common country and for the increase of faith in God. We see the good in his life and are inspired by it. Had we not worked together but met for debate, there would probably have never been any friendship between us. On the subject of discussion, service, and Christian union a writer in *The Advance* thus delivers his mind:

In the first place, we differ immediately we begin to discuss the matter. I believe that the divisions of the church have come about vastly more through debating differences than anything else.

But it is most refreshing to see how blessedly Christians of various denominations unite in an effort for practical Christian service. I have recently attended some committee meetings in which plans for the "Men and Religion Movement" are being formed. The laymen predominated. They were in the majority. But in that group of 100 men of ten denominations there is but one heart and one soul. They are bent on bringing men into the fold of Jesus Christ. There is a recognition of the fact; first, that we are all one, and second, that what we believe in common is the essential element in bringing men into the light of righteousness and truth.

We argue and separate, hopelessly divided. We get together to work and the result is Christian union.

I knew two men who were hopelessly asunder doctrinally. One said to me "We differed at most vital points, but after we had talked for two hours then we got down to pray and it was wonderful how quickly our essential oneness as the servants of Christ was established."

Beyond controversy here is the secret of it all. A ten-days' prayer-

meeting got the early disciples ready for Pentecost. "They were together with one accord."

Summer Commingling.

If you want to hate a man, do not become acquainted with him. If you give him a chance to show what he is, you will admire him for his ability, pity him for his weakness, or admit him to the intimacies of friendship. That is, this is what will happen if you are a normal human being. The only way for men to maintain sectarian feeling is to remain in ignorance of the religious experiences of all except persons of their own denomination. If they live in the open and let the facts determine their feelings, they will learn to rejoice in the faith of many whom their theory of religion would shut out from the fellowship of the saints. The advantages coming from the summer commingling are thus discussed by the *Congregationalist and Christian World*:

A man from another section of the country looked down from the pulpit which he was supplying the other Sunday morning, and in a frank, cordial fashion expressed his delight in the union character of the assembly. "For the life of me I can't tell which of you are Baptists and which Congregationalists, but I consider the arrangement a most gracious and profitable one. My own church in the West is pursuing the same course." It is not the fact that they can thereby speak to more persons that visiting ministers are glad to participate in union gatherings. That is an important phase of the matter, but the largest good from such combination lies in the fellowship which they express and engender. This becomes all the more apparent when the mid-week prayer-meeting is included in the merger. We believe the arrangement as a whole is preferable to the maintenance of separate and poorly-attended gatherings. It is certainly far better than to close an edifice without making any real and attractive provision for would-be worshipers who do not go away on vacations. Out of such fraternizing may grow common undertakings in the autumn and winter, that look toward the greater usefulness of the churches concerned and the welfare of the community. But whether or not anything immediate and tangible results, the more the Christians of any locality can be thrown together in natural ways, the more vigorous and discernible will the spirit of unity become. No more formidable barrier to unity exists today than the unbending parochialism to be found in many a community, large and small, as well as the slight acquaintance which members of one denomination have with one another, that in some cases amounts to absolute ignorance. Such stiffness and isolation ought to be melted away in the warm atmosphere of brotherly love.

Baptist

Just Plain Mr. Meyer.

The English Baptist leader, F. B. Meyer, differs from some American ministers in that he has no fondness for scholastic titles. He has been made a "D. D." twice, but he has never used the degree. He says: "It is a very great honor, but I very much dislike any title that would remove me from my ordinary fellows. Let me be a man among men. I do not pretend to be a great scholar, and I want to retain my simplicity."

Union on the Foreign Field.

It is becoming very evident that the way to Christian union is through common tasks. We have lost interest in debates of the old type. We started out a few years ago to evangelize the world and now we are discovering that we must get rid of our divisions if we are to convince the non-Christian people that we believe what we say. A new organization of Christian churches in Japan has been formed. Of this *The Standard* says:

It is a league of churches somewhat similar to the Federation of Churches in America, with this difference, that in Japan the league looks to eventual union of churches, while in the United States federation and the elimination of injurious competition only are contemplated. The missionary societies, sooner or later, and it now appears soon rather than late, must face and attempt to solve this whole problem of union and consolidation of churches on the foreign field. The societies must speedily form some policy or the native churches and missionaries may attempt hasty solutions that may jeopardize important interests. Our denomination is moving in the right direction when southern and northern Baptists are beginning to cooperate and consolidate their interests in the Occident. The next move ought to be the active cooperation of English and Canadian Baptists with the two former when all are cultivating the same general field. It is a waste of good missionary money to maintain two to four different Baptist missions in one mission station. We need more Baptist missionaries on the field but fewer organizations.

Self is the only prison that can ever bind the soul;
Love is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lead through darkness, but it leads to light at last.

—Henry van Dyke.

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The Attitude of Jesus Toward Men as Men

"This multitude that knoweth not the law are accursed." In this manner speaks special privilege. The strivings of the people for better conditions, for intellectual and moral freedom, are ridiculed by men who use the ignorance and weakness of others for their own material advantage.

Jesus has taught us to find the essentially human in all sorts and conditions of men. From him Tolstoi learned that the source of political and social confusion "lies in the fact that men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love; but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them, and will yourself be injured. And so with men."

The exploiter of men rejoices when he finds them in distress, for then he can compel them to pay him two prices for what he has to sell and he can buy from them at half price. The thieving hackman takes all the money of the bewildered and timid immigrant. The rascally real estate agent wins the confidence of the widow and robs her of the money she and her husband accumulated by hard work. The promoter of crooked business of every sort practices deceit at the expense of the inexperienced. When Jesus saw the multitude in distress and without guidance, he was moved with compassion for them. It was their need of help and not the opportunity of exploiting them that Jesus saw. For him every one of the multitude was a human being and as such had a claim upon the compassion of man and of God.

There are classes of men whom custom excludes from sympathy. Such, in the time of Jesus, were the tax-gatherers and the adulterous. It was not enough for the religious leaders to preach against the sins of these persons, they shut the door of hope for them. Man was made for the law, not the law for man. Jesus turned this saying around and made the law secondary. He taught that sin was awful because it ruined human life. And he gave to the sinner an opportunity to recover. Men were made to feel that their mistakes were not eternal barriers between them and God. The worst man was still a man and had a right to experience the quickening grace of God. The appeal of Jesus was made to the good that remained in the bad man. He denounced the self-righteous; the outcast he encouraged.

The attitude of Jesus toward men as men is illustrated beautifully by his welcome to the children. A commercialized nation sends its children to the coal mine and to the factory where they are stunted in body and mind. Its laws are designed to protect property but not the lives of its children. Jesus took the child in his arms and thus symbolized its right to know its privileges as a spiritual being living in the house of the heavenly Father. Everything that tends to keep from the child the knowledge that is the

highest freedom is anti-Christian. A system of education that really educates is a most Christian thing.

There was room in the heart of Jesus for the man of wealth and influence. Wealth cannot purchase exemption from sickness, sorrow, and death. Power may still the voice of criticism but it cannot win the favor of God for an unrepentant sinner. Jesus therefore had compassion for the rich man. He showed his concern for the sinner of wealth by pointing out the littleness and meanness of the covetous and the extortioner. It is easier to feel kindly toward one whose sin has brought him into disgrace and has broken his strength than it is to be concerned for the regeneration of the successful scoundrel. And we may think the good man has no need of commendation if he has been successful. Jesus treated the rich and powerful as men having common human needs.

The saying of Jesus that he came not to be ministered unto but to minister will be misinterpreted unless we rid ourselves of the impression left by self-appointed reformers. These men are thinking of themselves. They wish to exalt themselves. Jesus thought of the other's need. He identified himself with humanity and took upon himself the burden of sin and suffering. The sorrow of men was his sorrow and the sin of the world hurt him, for it was destroying those whom he loved. It was the individual whom Jesus loved, not man in the abstract. [Midweek Service, Aug. 30. Matt. 9:35, 36; 14:13, 14; Mark 2:13-16, 27; 10:13-16, 45; Luke 4:16-21, 40; 7:18-22; 15:7, 10, 20-24; John 4:27-34.]

S. J.

Encouraging Agreements

Dear Brother Morrison: I do not agree with much of The Century's policy, but I agree with you on some things:

1. Your position on silly music (revival), as you outlined it at Bethany Park, meets my approval. I have no special complaint to make of your criticisms on emotional evangelism. Much of our sensationalism is unscriptural and unreasonable. Our anxiety for members causes us to stretch truths and facts.

2. I do not agree with what I think your position is on the "pious unimmersed," but you are consistent. J. H. Garrison said in the April, 1910, issue [of the Christian Evangelist], that "The members of these other religious societies are Christians, and much more so than many who wear the name." Many great men hold the same position. When you told Brother Garrison that if they were Christians consistency must admit them to membership, you had him in a hole. I have never seen him explain since. May the good Master direct us.

Danville, Ind.

J. V. COOMBS.

It is encouraging to find so representative an evangelist as Mr. Coombs in agreement with us in even two points. We are sure that a fair, open consideration of our respective views would disclose many more points of agreement and much more vital points than the two he has mentioned.

As to the first point mentioned, Mr. Coombs stands with that group of evangelists which might be called the "old guard." They believe in the truth of the gospel as the power unto salvation. They represent the evangelism for which our fathers stood, and they withstand the manipulative, hypnotic evangelism against which our fathers protested. It is a strange irony that has overtaken the Disciples in these latter days when the very type of revivalism from which our fathers shook themselves free is now holding our churches in its thrall.

But the Disciple conscience will not always tolerate this trampling upon its historic ideals. There is already a widespread recoil. One has only to talk with ministers and church leaders who gather at such conferences as that at Bethany Park, to which Mr. Coombs refers, to discover how wide-spread and how positive the critical sentiment has become.

An illuminative instance may be cited: We were seated on the hotel veranda at Bethany Park one morning, a group of perhaps thirty, mostly ministers, and the subject of evangelism was under discussion. The writer had not yet delivered his address on evangelism and he listened with much eagerness to know the temper of the group. One man, pastor of one of the largest and most substantial churches in Indiana—he calls himself a "conservative" in theology—was describing the methods used nowadays in "drawing the net." "When that evangelist goes to the telegraph office late Sunday night and sends a message to the papers saying fifty or seventy or one hundred and ten (as the case may be) conversions today, he makes himself a liar." At this extreme characterization, a layman, a lawyer, demurred. "You ought not say that last word," he declared. "Yes, I ought and I insist upon it," said the minister. After some argument the lawyer showed a willingness to compromise the issue if the preacher would say simply that the evangelist's report was not true to the facts! This was good-naturedly agreed to.

Criticism of hypnotic, mechanical revivalism is not a theological issue. So-called "conservatives" and "progressives" may stand together in opposing a method of propaganda which is lowering the tone of the personal, religious life and rendering the church incapable of grappling with its greater social responsibilities. The "silly music," of which Mr. Coombs speaks, was but a single item in the address to which he refers, and while that particular adjective was not used we are not altogether averse to it.

As to the second point in our correspondent's note, we are sure Mr. Coombs would find himself in even deeper agreement with *The Christian Century* if he would fling away that phrase, "pious unimpressed." Those words do not describe any class of persons with reference to whom this paper has defined a policy. With the policy which this paper has defined, we cannot doubt that Mr. Coombs is in complete accord. He believes with us that a church of Christ ought, in obedience to Christ, to receive into its complete fellowship any member of the church of Christ who applies to it for such fellowship. This is the position of *The Christian Century*, and it is unthinkable that any Disciple of Christ can take exception to it.

Causes of Trouble in Haiti

Religious and educational conditions in Haiti, where there is at present a revolution, are described as most unfavorable by the agent of the American Bible Society, stationed at San Juan, Porto Rico, but having San Domingo and Haiti in his field. The Rev. W. F. Jordan, a careful observer and experienced in religious work among West Indians, quotes natives as wondering why the United States, Christians send so much money to China, Japan and East India, and pass needy fields, where ignorance, sickness and poverty reign in the midst of tropical plenty.

The Society's agent describes children as neglected, sanitation almost unknown, the marriage relation loose, and whole sections of the island, even large communities, where the existence of the Bible is not dreamed of. Sales of Bibles and New Testaments reached large numbers last year, so eager are the people to be taught. The report expresses the conviction that for needy field, where conditions are ripe, hardly one in the whole world is greater, and because of its nearness has a stronger appeal to Americans.

Episcopalians do most of all Americans at present for the island, but limit their work wholly to Haiti, and give nothing to San Domingo. This church has for some years been sending \$12,000 a year into Haiti, maintaining fifteen to twenty clergymen, and having churches in most principal settlements. Its work dates from 1861. Circuits of the country have been laid out, and clergy are supplemented by laymen in ministering to them. The entire membership is less than 1,000 however, and fewer than 500 are in the Sunday-schools. The Bible Society's agent concludes his report, sent just before the late political trouble broke out as follows:

"The beautiful landscapes, second to none in the whole world and much surpassing Cuba or Porto Rico, are the scenes of wretched filth and much physical suffering, dwarfed and deformed mentality, spiritual and moral degeneration. Why are not Christians of the United States doing more to help Haitians break the shackles of superstition and ignorance?"

Wasting the Inheritance

We have been trying to enact laws for the protection of the national resources. We have found out that our present prosperity and enjoyment may be at the expense of future generations. The church, too, needs to conserve its resources, thinks the *Universalist Leader*. We may be wasting our spiritual heritage and be in danger of coming to poverty. *The Leader* reasons in this fashion:

Rich men's sons are said to be "good spenders;" that is, they can get rid of their money a good deal faster than their fathers earned it. Only a few of them have the good sense to conserve the sources of their income; they do not see back of the immediate possession, they do not see beyond present enjoyment. This fact in every day experience illustrates a danger a good many sincere church workers are standing in today. They have come into the inheritance of a rich church, which has undoubtedly in the past lived too narrow a life, and its resources should be turned into new and nobler channels, but at the same time those resources should be conserved. We want our churches to be doing something, to be serving the communities in which they exist, but we want them to keep on growing in health and strength, so that they may better serve. We must do all we can to improve the conditions of life, but do not lose sight of the fact that we are dreaming dreams when we think these new conditions will of themselves solve the real vital problems of life. *The Advance* has this wise word which is worth considering: "Social service, so much emphasized at present, has its important claims. But social service must not displace spiritual service. It is no proper substance for it, for the simple reason that it does not reach the source of the evil. Men may have more wages and

fewer hours and still be as bad as ever. The streets and alleys may be cleaned but that does not cleanse the heart. Families may be put in better tenements, but fashionable flats do not cure the social evil. A poor woman may be working too hard at the washtub, but she may not be in half as much danger as the woman who has nothing to do."

Universalists and Social Service

Universalist young people, responsible through their union for extension churches in St. Paul, Little Rock, Atlanta and Chattanooga, have outlined their new policy for the year to begin in September. It consists, in its first phase, in an effort to increase the numbers of unions, and in its second, held by them to be the most important of all the union's work, social service, with study classes in local unions. For three or four years unions have stood still in number, while other work, chiefly extension into the South, has been pushed.

There will be continued, according to the new program, the Post Office Mission, which is a novel but unlimited field for extending Universalist doctrines through literature in the mails. Letter writing forms no small part of it. Efforts are to be made to provide a Pacific Coast leader to help spread Universalism beyond the Rockies, and a committee has been named to study the question of Universalist Church work among students at state universities. The new president of the Union for the year is Mr. A. Ingham Bicknell of Massachusetts, and the next annual meeting will be held in Chicago.

New Pacific Coast Cathedral

Work has started on divinity school and bishop's house, and very soon it will begin on the cathedral, the whole to be the Episcopal Church foundation for California. The location is Nob Hill, San Francisco, a commanding site hardly equalled by any in the world, overlooking the city and the bay for miles.

Following the earthquake and fire of a few years ago the Crockers gave a block bounded by California, Jones, Sacramento and Taylor streets, 412 feet in length with 275 feet depth. The cathedral will occupy the highest or western portion. The material will be Utah limestone on a granite base. The dimensions are 275 feet long and 180 feet across transepts, with two massive towers and seating capacity of 3,000.

Design and plan, while Gothic, will show, it is said, characteristics of the first great cathedral in the world to have modern steel construction, with flying buttresses and pinnacles stripped off. There was some hesitancy on the part of the original architect, the late Dr. George F. Bodley of London, but earthquakes dictated to art, and conditions are to be met. Grace Cathedral, San Francisco, is one of three great structures of the kind building by Episcopalians. One of the others guards the eastern port of New York as Nob Hill does the western, and the third is to rise over the National Capital, on Mount St. Alban, Washington. The corner stone of the San Francisco building has been laid.

Admiral Togo and International Peace

Every now and then some traveler fresh from the Orient gives forth an interview which is published broadcast through the press purporting to be inside information as to the imminent danger of the Japanese war cloud bursting upon our unprotected shores. What was practically the first public utterance of the silent Togo at the luncheon given him jointly by the New York Peace Society and the Japan Society of New York, should serve in a large degree to dissipate such rumors. Admiral Togo's brief speech was a hearty expression of the good will of the Japanese empire toward our country. In speaking of the association of the two societies participating in the function, he said, "I cannot conceive of a happier combination, since the relationship between Japan and the United States must be ever one of peace and neighborly good will. In this belief I take advantage of the occasion to declare myself among the foremost advocates in favor of maintenance of that relationship in order that our two countries, which have so long lived in harmony and cordial friendship, may continue to do so forever." While after-dinner speeches are not always wholly to be depended upon as expressing the real sentiments of the speakers, yet here is a case in which common sense as well as politeness would counsel us to full acceptance of the assurances offered. Aside from the considerations involved in international peace in which the United States is leading, there is nothing to be gained while there is everything to be lost through the estrangement of China and Japan. If there were no other motive than self-interest, that of itself would be sufficient to preserve peace. But added to this are sentimental and moral reasons, and these could not be put aside except under circumstances so remote as not to need present consideration.

Our Readers' Opinions

The Sweeney-Century Discussion

Editors Christian Century: I trust it will not be an impertinence for a lawyer to offer a criticism on statements made in a discussion between a Christian lecturer-evangelist on one side and a Christian editor-preacher on the other. But as lawyers are in the habit of running hazardous risks, I shall take my chances on receiving the forgiveness of both parties to the controversy.

Dr. Sweeney says, "A man may defy or override the statutory law of the government and be guilty of only a crime or misdemeanor, the punishment for which may be slight; but when a man defies or overrides the organic or constitutional law of the government, he is guilty of high treason, the punishment for which is death. Baptism is a part of the organic or constitutional law of the Kingdom of Heaven. * * * A man who overrides that commission (the great commission) or changes it, or substitutes anything else for it, is guilty of high treason against the Kingdom of God."

Now, I wonder whether Dr. Sweeney really intends to convey the ideas which this statement literally means. He draws a direct parallel between treason to his country and treason to the Kingdom of God, and with the penalty of the one, he illustrates the nature of the other. Our Constitution says that, "Treason against the United States shall consist only in levying war against them or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court" (Art. 3 con., Sec. 17). Treason is a crime, and it is necessary to prove criminal intent, as well as the accompanying act, in order to establish the guilt of the accused.

The constitution of the United States is often violated or transgressed without any criminal intent on the part of the offender. Congress often passes laws which the Supreme Court sets aside solely on the ground that they are opposed to the constitution and are thus unconstitutional. The members of congress are not traitors and punishable with death penalties merely because they may happen at times to entertain erroneous ideas as to which proposed laws are constitutional. They are not all lawyers, and even lawyers might disagree about such matters. Sometimes the Executive of the nation will have a mistaken idea of what the constitution authorizes him to do, or forbids his doing, and on that ground his acts have been corrected by the Supreme Court. But that does not argue that the President of the United States is, or ever has been, a traitor.

The penalty for treason to our government is not prescribed by the constitution. It is a statutory provision and may at any time be made more mild at the will of Congress. And this leads to the belief that the differences between the constitution and the laws and treaties made in pursuance thereof, is not so important as Dr. Sweeney assumes in illustrating the nature of the constitution of the Kingdom, as distinguished from the human policies of the local church. Article 4 of the constitution says, "This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and he judges, in every state, shall

be bound thereby, anything in the constitution and laws of any state to the contrary notwithstanding."

But if Dr. Sweeney insists upon discriminating between the importance of the constitution and the statutory law, as applied to the government of the church, then he should observe some authoritative rule by which to distinguish the organic and constitutional from the invalid statutory laws or ordinances. Chief Justice Marshall, of the U. S. Supreme Court, gave us a rule which is universally followed by all the courts of the country, both national and state, in determining what statutory laws or ordinances are valid and constitutional, namely: "Let the end be legitimate, let it be within the scope of the constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consist with the letter and spirit of the constitution, are constitutional."

I am in accord, generally, with the position taken by Dr. Sweeney, but I dissent from the use of these terms. His language is too harsh and necessarily weakens the force of his argument. This is shown in Brother Morrison's reply: "To say that the man who is baptized by affusion is guilty of treason against the Kingdom of Heaven makes many of the foremost citizens of the Kingdom guilty of treason. Are Robert E. Speer and Washington Gladden and Jane Addams and W. J. Bryan guilty of treason against the Kingdom of Heaven?"

Were it not for Brother Sweeney's ill chosen language, there would have been no setting from which to make a display of these illustrious names to sustain an untenable position.

I think it impracticable in any argument of this kind to draw comparisons between the constitution and laws of our country and those of the kingdom of heaven. The constitution of the United States springs from the people. "We the people of the United States, in order to form a more perfect union, establish justice . . . do ordain and establish this constitution for the United States of America." (The Preamble.) The people are the sovereigns and have not only made, but may also change, their organic law. But the constitution and laws of the kingdom come from above. "All power is given unto me in heaven and in earth. Go ye, therefore," etc. (Matt. 28:19). The kingdom of heaven is an absolute monarchy, and Christ, the king, is an autocrat. The people in the church, those governed, have nothing whatever to do with the making of the organic or constitutional law. And this explains the fatal weakness of Brother Morrison's statement, that baptism, a command given from Heaven, is "a joint act of the personal will of the candidate and the corporate will of the church."

It would be well to determine what laws or ordinances are embraced in the constitution of the Kingdom of God. Let us take the New Testament names; then the rules of church government as laid down by the inspired writers; then take faith, repentance, confession, baptism, the communion service, obedience, love, benevolence, etc. Can we not agree upon what laws or ordinances are in the constitution of the Kingdom? If so, let these be accepted as the great governmental charter—the constitution—of the Kingdom of God. Then let Chief Justice Marshall's rule be applied to determine what works of man or what policies of any local church are constitutional; let us avoid all forms of baptism and other ex-

pedients which fail to stand this constitutional test, and we will be saved much worry, and our religious papers will be spared much valuable space to be used more profitably in promoting harmony among the brethren while we are engaged in carrying out the great commission of our Lord.

Muncie, Ind.

H. G. MURPHY.

[We can never get at the truth of the Christian religion by the use of legal categories. Mr. Murphy's stricture on Dr. Sweeney's position is, of course, well taken. But his own statement that the Kingdom of Heaven is an absolute monarchy and Christ an autocrat is far from an adequate expression of the relation of our Lord to his disciples. The Master himself said that he wished his disciples to be not servants but friends, not blindly doing the will of an autocrat but appreciatively entering into the counsels of the Master. "The servant knoweth not what his lord doeth." The family was Jesus' model for his disciples, not the state. Even the idea of the Kingdom of God which Jesus found in the people's minds was reconstructed by his ideal of human brotherhood and divine fatherhood. The richer possibilities of Christian experience and Christian truth will not be open to us until we claim the liberty from legalism which was one of Christ's most fundamental and most precious gifts to us. To take this point of view is not to rule out the authority of Christ: it is to establish and justify that authority. To say that baptism is a joint act of the church and the candidate does not separate it from the will of Christ. On the contrary, it reinforces whatever textual warrant there may be for regarding baptism as a "command" of our Lord. Certainly any such "command" is ineffective unless the corporate will of the church and the personal will of the believing convert unite to carry it out.—THE EDITORS.]

A Congregational Opinion

Under the heading "Baptism Not a Barrier," The Advance (Congregational, Chicago), prints the following editorial:

The Christian Century, the Chicago organ of Disciples, takes an advanced position regarding baptism. The Century holds that the form should no longer be made a barrier between Christians especially on foreign fields. "There is a deep-rooted and rapidly spreading conviction among the Disciples of Christ," says The Century, "that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship." "There is a considerable body of sentiment," The Century adds, "among our missionaries favorable to the practice of Christian union by accepting letters from churches practicing affusion-baptism without raising the question of the applicant's form of baptism."

These statements are followed by some cautious expressions which show that The Century fully realizes the strength and length and breadth of the sentiment in favor of the old aloofness. But the editor has his convictions and he urges them in a manner which is at once manly and reasonable. Certainly the reasonableness of the following plea ought to appeal to all Disciples: "On the mission field," says The Century, "the pivot on which unity turns is the

(Continued on page 9.)

Agnosticism: The Way Out

BY J. A. C. HILDNER.

EDITORS' NOTE:—The following testimony of faith, given by a University professor, is a synopsis of one of a series of addresses on religion provided by the University of Michigan. An address by Professor Karl Guthe on "Materialism: the Way Out" was printed in our last week's issue. Yet another article, in the same series, by Professor R. M. Wenley, will appear next week.

Agnosticism is a hard word to define. In this respect, it is like the much used and much abused word "Pragmatism." In general, however, an agnostic is a man who is dumb upon the question of the ultimate meaning of the universe. Like a student in the class room, he says, "I am not prepared; I do not know." In other words, he pledges himself to silence.

Huxley was the originator of the term, and coined it, possibly having in mind the inscription "To An Unknown God." Huxley used it in the following sense: Man, from his very nature, cannot form trustworthy conclusions concerning ultimate reality. Man must assume an attitude of reasoned ignorance and incapacity toward everything that lies beyond the sphere of sense perception.

Herbert Spencer's Teaching.

Spencer, supposed to be the arch-agnostic, invented the so-called "Doctrine of the Unknowable." He said all knowledge is relative, conditioned by the nature of the subject—that is, the one knowing. We know nothing just as it really is. All things and forces are symbols or signs of something which is unknowable. But just because all our knowledge is relative, we must assume an absolute. The relative presupposes an absolute, or else it would be absolute itself. That, in very few words, is the doctrine of the unknowable, all of which assumes that reality is different from things as they appear to be; that there may be an intrinsic reality back of appearance.

Of course, under these conditions, the knowledge of reality is an undemonstrable assumption. If by Reality, Absolute, or God,—we can call an unknown quantity x , y or z —we mean something which exists outside of knowledge, then it is clear that knowledge of Reality, of the Absolute, or of God, is impossible. We see from Spencer's statement also, that he believes that behind appearance there may be a reality, that behind knowledge, feeling and will there may be some permanent entity. But the "may be" does not do us any good.

Advantage and Danger in This Position.

There is an advantage in assuming this position. In taking it I do not have to believe in certain propositions without satisfactory evidence. I have a right to suspend judgment. I thereby combat enslavement and stultification of my intellect. A man who can say, "I must respectfully refuse to believe what I have no good grounds for believing, even if it should wreck morality and insure my own damnation," is a man to respect and to admire. We are ready to say to him, "Thou art not far from the kingdom of God."

Pseudo-agnostics sometimes use it as a mask for a positive belief, but a masked man who is easily recognized, does not get much benefit from his mask. We know him; we can spot him. There is morality in the position of the genuine agnostic; there is immorality in the position of the pseudo-agnostic. There honestly; here dishonestly. If there is any choice to be made, we will choose the man who can say: "I was dumb; I opened not my mouth." Agnosticism is not a creed, nor a substitute for a creed.

There is danger, also, of believing that faith is the opposite of truth, whereas faith is simply one means—and a very important

means—of ascertaining truth. Faith is not the power of saying you believe things which are incredible—that has never been, and never will be, the right conception of faith.

The Way Out.

In playing a game, it often becomes necessary to use the tactics of your opponent to win the game. This is the method which we shall pursue with agnosticism. We shall begin with the statement of Pythagoras that man is the measure of the universe, a position which is supposed to be identical with that of agnosticism. We assume that personality is the supreme fact—that the individual man, with his consciousness, is the measure of the universe. In other words, everything a man does, and feels and wills, has connection with his consciousness.

Every creature thinks of the infinite according to its own nature. If a lion were able to conceive of God, his god would be a lion-god. If a horse were able to conceive of God, his god would be a horse-god. If an ox were able to conceive of God, his god would be an ox-god. Touching man, we will grant the same thing. When a man thinks God, he thinks a human God. In granting this, however, we refer not to a scientific man, nor a philosopher man, nor any other lop-sided man. We refer to a man in his totality, in his integrity.

Man is the starting point of all "isms." He is the starting point of science itself. Supposing we assume that God or the Universe is matter, motion, energy, force. Are these ideas of matter, motion, energy and force, not man's ideas, and attributive to man's consciousness? It would be nonsensical to try to abstract "force" from all connection with human consciousness.

"Anthropomorphism."

This process of starting with man is what is called, in the vocabulary of philosophy, "anthropomorphism." Now, if we are to have anthropomorphism, why not have the best grade of it? Who wants a God or a Universe that is blind, heartless, irresponsible? Man can never be a match for a brute god, or a wholly inhuman universe. I would sooner have the God of the philosopher: his God has intelligence, moral feeling, and will anyhow. But there is something the matter also with this God, because the man you start with in this case is like the man of Rousseau—an impossible man,—as some one called the mediæval man "fensterlos"—a man without any outlook, a man out of relation with other men, a man without ancestry, and without posterity, a Punch and Judy man. That is the philosopher's God.

But man is not "fensterlos." He is not out of all relation to other men; he is not without ancestry or without posterity; he is not bounded by himself alone. "Deep calls unto deep." A man who stands only in relation to himself is an egoist, but humanity is altruistic, the opposite of egoistic—it is social. So we find a hopeless contradiction between this miserable God, shut up in the cell of eternity, and unknowability, and an altruistic humanity.

A New God and a New Man.

I say that the way out is a new man and a new God, or (the order does not matter) a new God and a new man. I care not for your God of science; I care not for your God of philosophy; I claim the right to rever-

ence and adore a God of humanity—God, the ideal of humanity.

When you finally get out of the wilderness of idle speculation, you will come upon a post, labeled "I am the Way," pointing to Jesus whose conception of God as the father of men and the lover of men's souls is still the conception of many ordinary but, I think, sane men.

Neither life nor hell nor the doctrine of the unknowable, shall separate me from the conviction that I walk through this life under the protection of a Father's eternal care. I know too that I shall have to seek far and wide for a social program parallel to the one implied in the fatherhood of God, and the family-hood of man.

A Congregational Opinion

(Continued from page 8.)

principle of inter-communion, which includes not only the open celebration of the Lord's Supper, but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free intercommunion."

This is well stated. There can be no unity on a basis of barriers, whether of water, wood, hay or stubble.

A Sad Contrast

Recently a great ball player of Cleveland, Ohio, died leaving his widow with limited financial means. The ball team, of which he had been a member, and a team made up from various other cities, played a game for the benefit of his widow. The proceeds of the game, \$12,000, were turned over to her.

The husband had played big ball at big salaries, but he had not saved his earnings. The people forgot his follies, remembered his good playing, and generously endowed his widow with \$12,000. Hurrah, for the ball players!

This incident in the baseball world has certain lessons for the church world. It is still true that "The children of this world are wiser in their own day and generation than are the children of light."

A minister of Christ fought a valiant fight for many years in a great city and a great state. He served in the vanguard of the army of righteousness and braved many perils. At length he fell in the conflict, leaving his widow with insufficient support for her declining days. Today she can hardly escape the meditation; "Had my husband been a first class ball player, instead of a first class minister, this pinching poverty would not be mine."

Another brave minister led the skirmish line out among the hills. The cities knew him not, but he rendered a most heroic service. After many victories he died in triumph, but left his widow with scant support. The days of life's descending sun, in her case, have been filed with a fierce struggle for existence. Her husband was no ball player; he was only a minister of Christ.

Were the church poor, the above contrast might be expected. But the church is rich and the contrast is shameful. • • •

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXV. The Servants of Jehovah

Sept. 3. Text for Special Study. Isa. 52:13—53:12.

1. THE SERVANT'S MISSION.

The second section of the Book of Isaiah, chapters 40-55, has for its great theme the character and ministry of the Servant of the Lord. This is the last and greatest of the four subjects which interweave themselves like the themes of an oratorio. These four, as already pointed out, are, the pardoning and restoring favor of Jehovah, the greatness of Jehovah as contrasted with the gods of Babylon; the triumphant career of Cyrus, whose successes are to bring deliverance to Israel; and the mission of Jehovah's servant, who is to be the instrument in the divine hand for the accomplishment of the eternal purpose in the saving of Israel and the enlightenment of the world.

There are many references to the servant of Jehovah in these chapters. But four have a distinct interest, and have usually borne the name of "the Servant passages" par excellence. They are 42:1-9; 49:1-13; 50:4-9, and 52:13—53:12. So significant are they that some biblical scholars have felt that they have a character and value separate from the remainder of the prophecy, and were either parts of an earlier work, which became the basis of this group of chapters, or were added later to complete the message. Neither of these views is necessary. It is quite possible to view them as the work of the author, though it is evident that in these great oracles he rises to his highest levels.

Throughout these and the other references to the work of the Servant the nation, Israel, is unmistakably in the mind of the prophet. Such words as, "Thou, Israel my servant, Jacob, whom I have chosen, the seed of Abraham, my friend" (41:8), "yet now hear, O Jacob my servant, and Israel whom I have chosen" (44:1), "Fear not, O Jacob my servant" (44:2), "Remember these things, O Jacob; and Israel, for thou art my servant" (44:21), "For Jacob my servant's sake, and Israel my chosen (45:4), etc., make clear the application of this title of Servant of Jehovah to the people who are now in exile, the survivors of the nation over which the dynasty of David had reigned. No other meaning can be drawn from the terms. Israel, the nation whose life was all but destroyed by the conquering hand of Babylon, is the Servant of God, essential to his redemptive work in the world, and destined to bring it to a successful conclusion.

Sometimes, it is true, the thought of the prophet contemplates rather the inner groups of consecrated Israelites than the entire nation as the true Servant. But it is still Israel, either in the actual or the ideal sense that is designated by the word. And what a work the Servant has to perform! It might be deemed sufficient that it should labor successfully for the restoration of its own national life. That seemed far enough from the possibility of realization. Yet it was not enough. "It is too light a thing," cries the prophet, speaking for Jehovah, "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also

give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth" (49:6).

This, then, was the real mission of the Servant, to mediate to all men a knowledge of the true God, and the secret of holy living before him. It was a task to tax the power of even the most resourceful of nations. How was Israel, defeated, trampled, exiled and all but destroyed, to rise to this high vocation?

2. THE SERVANT'S WEAKNESS.

But the work to which the Servant was called did not involve military or political strength. In the very first of these great oracles the prophet is at pains to point out the quiet and peaceful nature of the Servant's methods. Speaking for God, he says of the Servant, "He shall not cry nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and smoking flax shall he not quench. Yet he shall bring forth justice in truth" (42:2,3). His were not to be the methods of violence and force. Even the weakest things would not suffer under his touch. It was a significant suggestion that the old days of force were gone, and that the work of God in the world was to proceed in terms of education rather than of might. For the former Israel had no fitness. In the struggle of worldly powers it had gone down. Might it not hope, however, through this very disciplining of soul, to become qualified to bring a message of light and help to the world?

But there were moments when the prophet despaired of the accomplishment of even this quieter task by Israel. It was a people blind and deaf, unobservant and unheeding. Robbed and spoiled, it seemed no longer capable of exerting the least power (42:18-20). Was it not too much to hope that any effective effort could be put forth by this people even in its own behalf, much less in the interest of the great world? It is this consideration which drives the prophet back from the outer frontiers of Israel's life where at times he hoped to find the tokens of efficiency and fidelity, to the circle within the nation, the nucleus, the remnant who remained faithful when the rest turned apostate. The further he goes in the disclosure of his great theme, the more is this messenger of God forced to retire to the inner and better circle of constant and devout Jews, who kept alive their faith in God in the dark days of exile. By the time chapter 49 is reached, this seems to be the prevailing thought. If Israel as a whole is to be saved, it must be by the efforts of the faithful at the heart of the nation, for the majority has lapsed into indifference. Can this remnant succeed?

3. THE SERVANT'S RESOURCES.

If it were a question of human strength or subtlety, there could be no hope in the future. But the prophet marshals the encouragements with which he is endeavoring to arouse the disheartened people to their holy task. First, there is the divine purpose. The national ideals of Israel must

not fail of realization. Throughout the career of the nation the unceasing purpose of God had been unfolded. It was impossible, unthinkable, that this should at last miscarry and fail. And only the faithful Israel could bring it to completion.

Then there was the divine assistance. This was now to be offered as never before. It was as if Jehovah had been forgetful of his people, and had allowed them to suffer more than their sins deserved. He would now arouse himself with the terrible energy of a woman in the pangs of child birth, or a hero maddened into the fierce fury of supreme effort. No words could be stronger than those of 42:13-17 in their picture of the prodigious activities of God now promised in behalf of his people.

But a third encouragement even more heartening was the instruction given the Servant, in preparation for his work. The whole experience of his exile estate is now conceived as an actual education to make him competent to carry out his great adventure as the messenger of God. Day by day his tongue is taught the words of comfort and life. His ear has been opened to the secret of the divine will. Without protest he has suffered the reproach and ill-will of men. Had there been no assurance that the divine purpose was being accomplished, he could not have endured the hardship of his lot. But now all is clear, and the end is in sight (50:4-9). Such are the resources of the Servant.

4. THE SERVANT'S SUCCESS. (Isa. 52:13—53:12.)

It has been acknowledged by all the students of prophecy that the theme reaches its climax in this sublime poem. It consists of five stanzas, growing gradually longer as the song increases in intensity. The first stanza (52:13-15) predicts the Servant's success; the second (53:1-3) expresses the astonishment of one who looked on, and supposed that the Servant was a worthless and hopeless victim of his own mistakes; the third (52:4-6) records the bystander's confession that now he perceives that it was for his sake the Servant suffered, rather than as the punishment for his own sins; the fourth stanza tells of the humility and submission with which the Servant met his cruel and unjust fate; and the final stanza makes clear the complete triumph of the Servant's work, and the rewards which he achieved.

These great words, which have grown familiar to the church as the greatest of Messianic prophecies, are only to be understood as they were uttered by the prophet and received by the people to whom they were first addressed, when it is kept in mind that it was Israel the nation that was first meant by the terms here used. From that point the reference to Jesus becomes clear when he is conceived as the Servant of Jehovah, coming to undertake that which neither the nation as a whole nor the remnant could accomplish.

The prophet, looking forward to Israel's return from exile and the revival of its material and spiritual hopes, did not, of course, think of a person as the successful Servant, nor was he describing a personal experience in the poem. At first glance

the words seem to suggest the actual physical experiences of Jesus. But more careful consideration of their meaning forbids this reference. It was of the personified and individualized Israel that the message was written. And it was the urgent claim of Jesus and his disciples that he realized the national mission, otherwise unfulfilled, in a manner which brought the hymn of consolation to its complete fulfillment. It was the task of the Old Testament prophets to announce the coming of the Messiah, a deliverer and leader of the nation. It was the burden of the New Testament to proclaim that Jesus was the Messiah. And thus the preachers of the new faith did not hesitate to claim all references of Old Testament to prophets to the Messiah as coming to maturity in Jesus, even though it was of the official Messiah rather than the person Jesus of Nazareth, that the prophets wrote. In this manner are explained such use of this great song as that made by Philip in his conversation with the Ethiopian, and other like applications of the words.

But thus conceived as the Hymn of Promise regarding the successful work of Jehovah's Servant, the representative of the nation and the Redeemer of the world, the complete fulfillment of the message in the Messianic work of Jesus becomes at once the logical consummation of Israel's hopes, and the assurance of divine friendship and aid for all the world.

Notes From the Foreign Society

M. J. Shah of Harda, has been in Bilaspur, conducting a series of meetings that proved very helpful. He delivered a series of lectures on Sunday-school work. At the close he conducted a series of evangelistic meetings for about a week. From Bilaspur he goes to Mungeli for the same work.

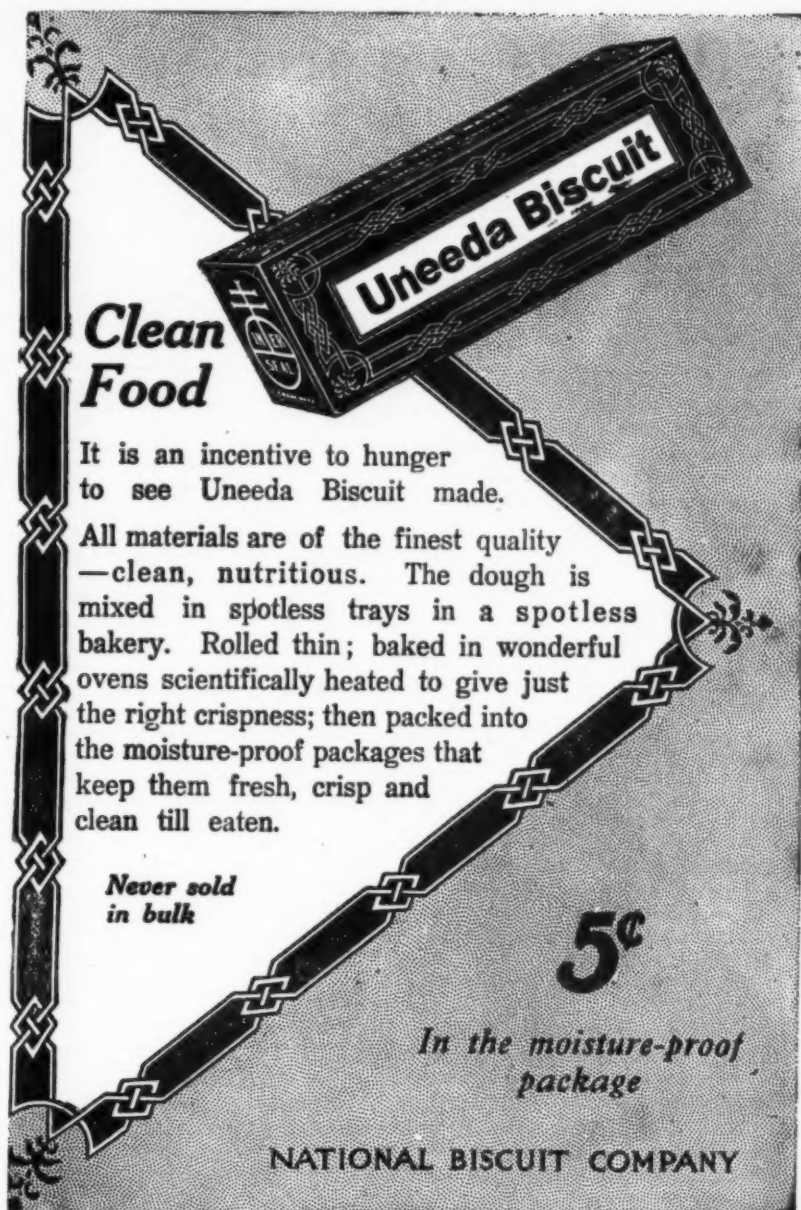
H. A. Eicher writes that a wealthy village owner, who has been won through medical services, is now offering both land and financial help to open either a dispensary or school in his village. Such opportunities are multiplying. How long must we wait to answer these calls? If we wait too long the opportunity passes, to say nothing of the loss of the passing time in work and in influence.

The missionaries in the Philippine Islands are asking for new missionaries as follows: one for Laoag; one missionary and a doctor for the Cagayan Valley; one man for Vigan and one for Manila.

Bruce L. Kershner writes that the most important thing of our present need is the need of evangelists. The work is now suffering for lack of them. In the Tagalog field there are only one or two well qualified men available, and I hope that we may get funds to employ them, before they may be otherwise engaged. Our school in Manila is essential to the training of men. Many of our difficulties are due to the presence of unqualified men on our evangelistic force.

The friends of the work should remember that the year closes the last day of September. This time is not now far off. All offerings intended to be included in the receipts for the current year should be in the treasury in Cincinnati at as early a day as possible. The treasurers of the churches and Sunday-school and Endeavor societies should see to it that remittances are not unnecessarily delayed. Individuals who propose to give this year will oblige the managers, if they will forward their contributions promptly.

F. M. RAINS, Secretary.
Cincinnati, Ohio.



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- The State Convention Sept. 4-7.
- Will be at Danville.
- Every Illinois church should be represented by one or more delegates.
- Some churches are planning to be represented by a good sized company.
- Delegates will be entertained at private residences with lodging and breakfast for seventy-five cents.
- Danville First Church is making extensive preparation for our entertainment. Improvements on the building are being made and faithful workers are providing a cordial reception.
- The program is inviting. None in recent years has promised better than this one. It was published August 10 in THE CHRISTIAN CENTURY. Reread that issue and be convinced of the merit of every day's sessions.

—Then write W. E. Adams, pastor of First Church to make reservation for you either at a hotel or private residence. e

Charles W. Ross, pastor at Litchfield, spoke at the Litchfield-Hillsboro Chautauqua Sunday, August 13.

Christopher church has secured W. O. S. Cliffe of Akron, Ohio, for the pastorate. His work with this church has already begun with an auspicious opening.

Macedonia church in Fayette county is taking advantage of C. M. Smithson's vacation period to hold a short revival. Wright Spurlin is coöperating in the meeting.

Lewistown church heard C. Lee Stauffer of Dallas City on a recent Sunday in August with a view to his acceptance of the pastorate to succeed B. H. Cleaver.

The annual report of J. W. Parson shows forty additions to the church at New Hartford where he has been laboring two Sundays a month.

Lew D. Hill of Decatur is in a promising union meeting at Dalton City in which the Presbyterian, United Brethren and Christian churches are coöperating.

The revival meeting being held in a school house near West Salem by P. M. Eaton is deepening in interest, with fifteen conversions at last report.

The pastorate of H. F. Kern closed at El Dara August 1. During the year there were twenty-seven additions. After a short vacation Mr. Kern will enter Eureka College and become pastor of Belle Plain Church.

The twelfth successive season of A. P. Cobb's platform directorship of the Pontiac Chautauqua closed what is reported one of the most successful years in the Chautauqua's history.

W. B. Clemmer has been preaching a series of Sunday evening sermons on "Wonder Stories of the Old Testament" in his church at Rockford. The sermons were illustrated with Tissot's pictures thrown on a screen.

J. E. Moyer has concluded a five-year pastorate at Keensburg during which time a new building was erected at a cost of \$6,000 and more than 100 were received into the membership of the congregation. Mr. Moyer is secretary of the district.

Beardstown church, one of the newer organizations of the state, makes an annual report showing missionary offerings totaling about \$70, additions through the year numbering thirty-six and the purchase of a building for purposes of worship. G. W. Morton is the minister.

Johnson City church will be pastorless after September 1, on account of the resignation of R. A. Honn who relinquishes the pastorate to continue his education at Kimberly Heights, Tennessee. The work accomplished for this church by Mr. Honn is estimated favorably in reports.

The pastor at Lewistown, B. H. Cleaver, was prostrated in the pulpit during the delivery of his sermon the first Sunday in August. Strenuous pastoral duties and excessive heat combined to exhaust his power of endurance. It is reported the illness was of short duration. As stated in a recent Christian Century Mr. Cleaver's pastorate will be terminated in a few weeks.

G. W. Morton of Beardstown church endured gracefully the uninvited appearance of a large number of his congregation at his residence on the occasion of his birthday. Any embarrassment suffered upon the surprise was much more than counterbalanced by the gracious spirit prompting the affair and the abundance of table supplies and other gifts left for the minister and family as evidence of sincere appreciation.

Dr. Royal J. Dye is at his home in Eureka since returning from Africa. Quite soon after his arrival he met with a serious accident. While unpacking his goods a piece of steel struck his eye and necessitated a trip to Chicago for its removal. A favorable prognosis is given by the physician relative to saving sight in the eye, though grave apprehension was at first entertained lest it might be entirely lost.

After a pastorate extending through seven years at La Harpe, L. G. Huff has resigned to assume the pastorate at Mt. Sterling recently relinquished by A. L. Cole. Mr. Huff has been signally successful in his ministry of unusual length and is leaving La Harpe much to the regret of his parishioners who have several times shown their appreciation of his good services by increased salary and otherwise. He goes to an excellent congregation at Mt. Sterling. During the seven years at La Harpe 318 were received into the church's membership and the members encouraged to activity and faithfulness.

Attention, Illinois Brotherhood Men!

Every loyal brotherhood man should plan to be present at the brotherhood session at our state convention at Danville, Ill., Wednesday evening, Sept. 6. Peter Ainslie will speak. H. T. Swift, Springfield, our state president, is working for special interurban rates.

VAUGHAN DABNEY, Chicago.
For State Ex. Board.



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Secretary's Letter

N. S. Haynes, on Sunday, July 30, preached twice for the Englewood church, this being his thirteenth consecutive visit over a Lord's-day, his subjects: "Our Faith and Our Lives," and "The Enlargement of Our Lives." Brother Haynes is still in his "sixties," and there is in his sermons vim, vigor and virility. Regularly ministering half time to the Antioch church in Macon county he is available for regular half-time work or supply for any of our churches. Address him at 828 N. Edwards St., Decatur. Our churches will do well to make a note of this.

L. G. Huff has accepted a call to take the work at Mt. Sterling and will begin Sept. 1. La Harpe will want a good man.

There is good prospect for placing a good man in the Freeport mission in the near future. It is a great field.

The office man says: "My kingdom for an adding machine." He is tabulating the statistics of the churches for the Year Book and it is an immense task. Such a machine would be a very great help in his work. Some day we hope our office will be equipped with such helpful things. Possibly some kind hearted brother or sister would like to make such a gift. It would be most welcome.

A. M. Hale of Macomb, one of our best men, is ready for a new field. Illinois should not let him seek a field in another state. Call him.

Advertise and work up an interest in our state convention in your congregation. It will mean much to your work if you can induce your officers and active workers to attend. Get the convention habit. Those who go to many conventions are usually enthusiastic church workers. Remember—Danville, Sept. 4-7.

J. FRED JONES, Field Secretary.

W. D. WEWEESE, Office Sec'y-Treas.
Bloomington, Ill.

Chicago

Dr. Royal Dye addressed the Christian Business Men's Association at a called meeting at that organization Monday evening, Aug. 14. Dr. Dye is in the city for treatment to save his eye which was injured while he was unpacking his goods. After a painful operation of two hours—no anesthetic being used—some hope is held out for the recovery of his sight in the injured eye. In his inimitable way Dr. Dye spoke of the manners, customs, arts and crafts of the Bolongi natives, and cheered our hearts with his story of the growing church there. Dr. Dye also told of the great work accomplished at the Lotumbi station, which was made possible by the interest and financial support of the Chicago disciples.

Mr. and Mrs. O. J. Grainger sail for India next month. During their furlough they have made their church home at Hyde Park. A farewell reception was accorded them recently by the members and friends of the church. Mr. Grainger preached for the Hyde Park people, Aug. 20.

VAUGHAN DABNEY.

Our Annual Church Extension Offering

The September offering for Church Extension begins Sunday, Sept. 3. Several hundred churches are already making the necessary preparation for a large offering. Great interest has been shown this year because of many more opportunities to build. From Oct. 1, 1910 to May 1, 1911, 158 homeless churches had appealed for help to erect their buildings. These could borrow no place else and looked to Church Extension for the

necessary help. Since May 1, forty-five other churches have asked for help making 206 appeals from Oct. 1, 1910, to Aug. 1, 1911. Of this number fifty-nine have received help aggregating over \$130,000.

The demand for a large offering and for a large number of contributing churches is found in the fact that our board is the one agent to whom all these homeless churches look for help. There are 127 evangelizing boards among us, including district, state and national. Then we have city evangelization societies and these societies today look to the Board of Church Extension to settle the property problem for them.

Another heavy demand made upon the Church Extension Board is found in the fact that we must have larger and better churches than in former years. The plain church with an auditorium is not sufficient: The church that builds must furnish up-to-date Sunday-school equipment or they will be discredited in the community where they are located. Our people have led in the Sunday-school work of America and we must now lead in getting up-to-date equipment. The experience of the Board of Church Extension is that this requires a large outlay of money.

Eighty-six promised loans aggregate \$192,000 is another reason why the churches should rally to the Church Extension offering. We can count on \$90,000 of returns on loans to answer the above appeals when they call for their money which we have promised, but it will require an annual offering of \$100,000 from churches and individuals—that is, \$100,000 of new money will be required to answer the above appeals.

All the other societies have had their annual offerings and the Church Extension offering should have the right of way through August, September and October. Churches should promptly write for their supplies of literature and collection envelopes.

It is the shame of our churches that 1,318 is the largest number of churches that have contributed in a single year to Church Extension. Is this all the churches that have an interest in so great a work that was brought into existence for an absolutely necessary purpose by the National Convention? Shame upon us that this is true! "Tell it not in Gath; publish it not in the streets of Askelon." The smallness of the number of contributing churches is appalling when we think of the tremendous work to be done.

The corresponding secretary visited during June and July about forty-five churches in the West and attended twelve conventions, state and national. A name loan fund of \$5,000 was given by C. C. Chapman of Fullerton, Calif., in memory of his father, S. S. Chapman. William A. Wilson, Houston, Texas, gave a \$5,000 name fund, to be known as "The J. C. Mason fund." This was given by Brother Wilson in honor of his old pastor, Brother Mason, who baptized him and who is now the corresponding secretary of the state work.

In July, John H. Booth, associate secretary, visited twenty-four churches in the

interest of Church Extension. He is spending the month of August and half of September in the Iowa field and attending the Nebraska Convention. G. W. MUCKLEY, Corresponding Secretary.
603 New England Bldg., Kansas City.

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Write for complete information. Address, HILL M. BELL, President, Drake University - - - Des Moines, Ia.

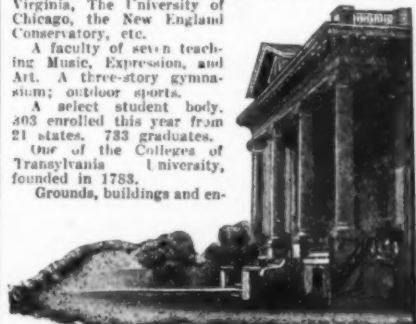
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Church Life

W. H. Nation, pastor at White City, Kan., is in a meeting at Dwight, Kan.

F. W. Emerson has accepted a call to the pastorate of First Church, San Francisco, Cal.

P. D. McCallum, who recently resigned at Viroqua, Wis., has returned to his home in Australia.

Asa McDaniels has resigned his pastorate at New Philadelphia, Ohio, to take effect October 1.

The Sunday-school of First Church, Lincoln, Neb., has made a good record this summer, keeping about the hundred mark at every service.

Maywood Church has recently been organized at Oklahoma City, Okla., with a membership of 142. G. W. McQuiddy has been called to the pastorate.

J. P. Garmong has begun another season's gospel singing in a tent meeting with Arthur Long at New London. There is an unusually good attendance and interest reported.

The annual convention of the churches of Western Pennsylvania was held recently at First Church, Washington, Pa. There was a large attendance.

The churches of seventh district of Missouri will hold their annual meeting at Maryville. Granville Snell, evangelist for this district is in a good meeting at Rotaville, Me.

M. R. Ely of Puyallup, Wash., has taken up the work of city evangelist for Tacoma, Wash. A rapid growth in the city work is expected under his leadership.

Heath Street Mission has been recently organized at Buffalo, N. Y., with good prospects for a steady growth in this needy field.

Howard T. Cree, pastor of First Church, Augusta, Ga., has closed a successful meeting at Allendale, S. C., and is now spending his vacation in Kentucky.

J. M. Lowe is in a meeting at Packwood, Iowa. It has been found necessary to do a reconstructive work in this field and good results are now forthcoming.

E. L. Cunningham, pastor of First Church, Leavenworth, Kan., will spend his two weeks' vacation in securing funds to pay the mortgage on the church at Lawrence, Kan.

The pastorate at Pawnee City, Neb., will be vacant October 1, owing to the resignation of Charles L. White. Correspondence in regard to this field should be addressed to J. F. Griffith, Pawnee City, Neb.

The Christian Century is in receipt of a number of interesting copies of the Bay City News, printed and published by the Bay City Club of Independence Boulevard Church, Kansas City, Mo.

A new church was dedicated at Monette, Ark., on August 6. J. M. Taylor, pastor at Paragould, Ark., preached the dedicatory sermon. Mr. Taylor has concluded a meeting at Monette with about seventy additions.

George B. Stewart was the speaker of the day at a meeting held recently at Colorado Springs, Colo., by the Missouri society. About 1,500 former residents of Missouri were in attendance.

I. N. McCash dedicated College Hill Church, Cincinnati, Ohio, Aug. 13. The sum of \$1,400 was needed and over \$1,600 was subscribed. The neighboring congregations

are manifesting hearty interest in the work and coöperation is assured.

The church at Boone, Iowa, is in need of a pastor owing to the resignation of H. F. Ritz who will return to his former field, Anaconda, Mont. This is a splendid church for a progressive work, having a good building and a united, harmonious congregation.

Charles E. Smith of Bethany, W. Va., has accepted the call to Main Street Church, Duquoin, Ill., and will assume his duties September 1. This church has been without a pastor since the resignation of George W. Wise who has taken the work at DeLand, Ill.

Nelson L. Browning, formerly pastor at Twenty-ninth Avenue Church, Birmingham, Ala., has begun his new work at Ft. Collins, Colo. Mr. Browning succeeds C. L. Dean who resigned as pastor there to enter mission and Sunday-school work in Colorado.

W. E. Crabtree, pastor of Central Church, San Diego, Calif., gave a series of travel lecture-sermons recently on Sunday evenings. The subjects were: The Yosemite Valley; Up the Columbia on a Steamboat; On Klamath Lakes and Under Shasta, Mr. Crabtree having recently visited these places.

Lowell C. McPherson will begin his work as superintendent of New England Missions with a meeting at Worcester, Mass., September 1. Mr. McPherson is one of the speakers at the convention of the New England churches to be held at Worcester during September. He will be in a meeting with Clyde Darsie at First Church, Quincy, Ill., beginning Oct. 1.

The annual county meeting of the Tipton county (Ind.) churches was held the first Sunday in August at the Tipton Church where Guy I. Hoover ministers. Allen S. Philpott, of Indianapolis was the preacher this year and his services were most acceptable. One of the largest audiences that has ever gathered for the county meeting assembled this year. Arrangements were made at this annual meeting for the holding of worker's institute at Tipton some time in November for the purpose of giving earnest consideration to the problems of the churches in the county. The state officers of the I. C. M. A. will be invited to be present. The missionary district with which this county has affiliated has been abandoned and hereafter the county will coöperate directly with the state association.

H. W. Brown sends the following report from Fitzgerald, Ga. "Our new pastor, C. Thos. Coombs, who succeeded E. E. Hollingworth is making a strong and very favorable impression on the members of our church and the people who attend our services. Mr. Coombs is a scholar and an orator and his sermons are so prepared as to present old subjects in a new and attractive light. He has been with us only since the first of July but in that time our morning audiences have increased about one-half and at night the church is always crowded. We are also very much pleased with the condition of our Sunday-school. Usually, during the hot summer weather the attendance falls off from one-third to one-half, but this summer our average attendance is but little below that of last spring and we hope that when cool weather comes we will have double the membership of last year. Our Wednesday night meetings are also showing a much greater attendance, several times greater than in the past. Few people realize the extent of our field here. With a population in South Georgia of about 1,000,000 people we have only three well-established, strong churches, Valdosta, Savannah and here at Fitzgerald,

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

The New Christian Century Company

700 E. 40th St., Chicago.

and there are fifteen or twenty towns of from 3,000 to 15,000 inhabitants within seventy-five miles of here that have no church of our order at all and probably double that number of towns of 3,000 and under. We have had frequent calls from these places for men to come and preach and organize churches but we lack the workers and the money to do this work. Mr. Coombs realizes the vast extent of the field and the work here and has thrown himself into it heart and soul and his enthusiasm and energy is being felt. Our church seems to be very harmonious and the members are all pulling together and we expect to see great progress made in the immediate future."

National Association of Evangelists

The officers elected for the National Association of Evangelists at the Portland Convention were: President, W. T. Brooks, Ladoga, Ind.; vice-president, John T. Stivers, Los Angeles, Cal.; secretary, E. E. Elliott, Kansas City, Mo.; field secretary and treasurer, Jas. Small, Kansas City, Mo. Program committee for 1912—Chas. Reign Seoville, Chicago, Ill.; S. M. Martin, Seattle, Wash.; John T. Brown, Louisville, Ky. These men will provide a program for the Evangelistic sessions at Louisville. We have now a membership of about one hundred, and new names are being added each week. If you are not a member and you are an evangelist or an evangelistic singer in good standing in a local church or with your brethren, you can be a member by sending your name in to the secretary and treasurer. No admission fee is charged. JAMES SMALL,

Kansas City, Mo.

Progressive Oceanside

The Dowling meetings held at Oceanside, Calif., recently have been greatly enjoyed. Mr. Dowling is a preacher and orator of rare ability. He clothes the gospel message with such interest that the people of every faith hear him gladly. He is at once one of the most forceful and most pleasing evangelistic preachers in America. Mrs. Dowling has added greatly to the interest of the meetings by service of song and her winning personality. William and Ruth Dowling, who have voices of great promise, have pleased the audiences with occasional selections.

Rev. E. M. Crandall, of the Methodist church, and Rev. Clarence Minard, of the Baptist church, have been royal and loyal in their fellowship.

The meetings closed with a great union service. Mr. Dowling gave a special address, "Would the Saloon Benefit or Injure Oceanside as a Place of Residence and Resort?" This timely topic drew a large audience. The address was a masterly cumulative argument against the saloon as a social and economical institution in which the strongest condemnation of the saloon was out of the mouths of its friends, brewers and distilleries. Following Mr. Dowling's address stereopticon pictures illustrating Dr. Chapman's book, "A California Rabbit Drive," were shown. Mrs. Sweeney gave a reading from the book as the pictures were thrown on the screen.

This story shows in a forceful way how boys are drawn to evil by saloon influence. Mr. Dowling's meeting was an influence for good to the entire community, with nothing of the sectarian spirit. The cooperation of churches and pastors was characteristic of Oceanside. While there was no evangelistic singer, the music was of the highest order.

The day after this union service the people of Oceanside went to the polls and by a large majority voted to continue the "dry" policy.

OSCAR SWEENEY.

September Offering for Church Extension

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Reasons for Large Offering

1st—71 loans promised, aggregating \$154,050, since October 1st. These are yet to pay.

2nd—15 applications on hand August 1st, aggregating \$38,850.

3rd—Over 200 have appealed for aid yet unanswered.

The Offering should go on through September and October.

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Next session begins Sept. 12. Columbia, Mo.

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For preachers, Bible-school and missionary leaders, and directors of teacher-training classes, boys' clubs, association work, etc.

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Primary Grade—For Pupils of 6, 7 and 8 Years

Lessons Prepared by Marion Thomas.

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THIRD YEAR— TEACHERS' TEXT BOOK.

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Now Cover the Entire Sunday-School

As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

Every lesson writer is a recognized authority in the Inter-denominational Sunday School world!

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an inter-denominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that coöperation and union is possible at every other point?

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